

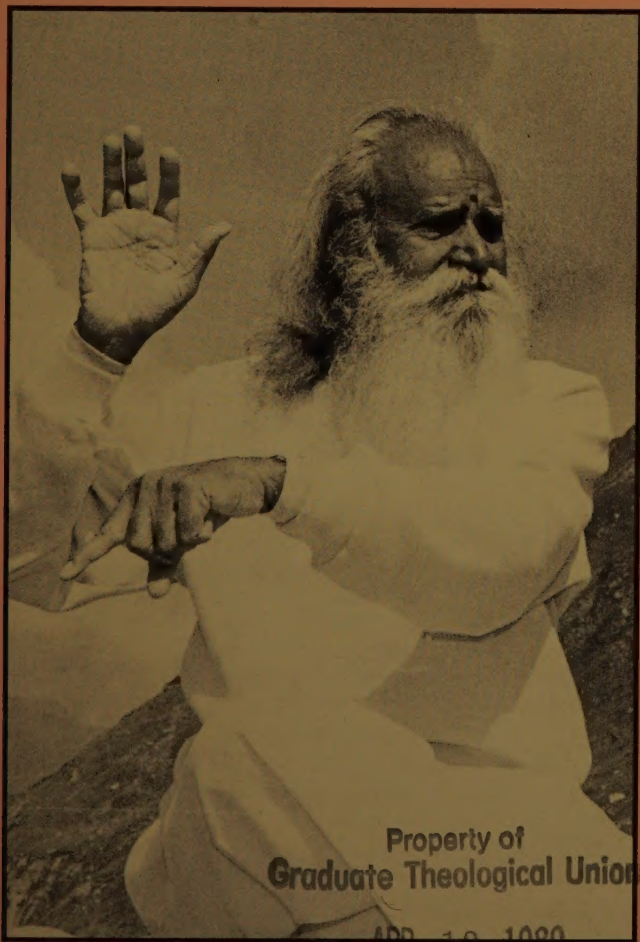
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Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

March/April 1989

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UPCOMING EVENTS WITH SRI GURUDEV

MARCH

3 - 5	San Antonio, TX	Hindu Temple opening
23 - 25	Virginia Beach, VA	Annual Easter Conference sponsored by: The Association for Research and Enlightenment
27	Hong Kong	

APRIL

22 - 25	Assisi, ITALY	Federazione Italiana Yoga Annual Meeting
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MAY

17	New York, NY	Annual "The Swami and the Rabbi" program with Rabbi Joseph Gelberman
18	Sarnia, CANADA	Public Talk
19 - 21	Montreal, CANADA	Spiritual Sciences Fellowship Conference
22 - 31	USSR	Tour sponsored by: Lotus International Tours*

JUNE

1 - 9	USSR	Tour continues
9 - 10	Budapest, HUNGARY	Public Talk
24	Silver Spring, MD	Vishwa Hindu Parishad Conference

JULY

15 - 16	Yogaville, VA	Guru Poornima celebration
17 - 21	Yogaville, VA	Wellness Retreat sponsored by: The Lotus Center for Health

SEPTEMBER

2 - 10	Zinal, SWITZERLAND	Annual European Union of Yoga Federations Conference
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NOVEMBER 7 - DECEMBER 5

INDIA Tour	Contact: Lotus International Tours*
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Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram - Yogaville for updated information.

*Interested people may join those tours sponsored by Lotus International Tours. For more information: Lotus International Tours, Yogaville, Buckingham, VA 23921. Telephone: (804) 969-3205

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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga -- including Hatha, Raja, Karma, Bhakti and Jnana Yogas -- as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light of Truth Universal Shrine) -- a shrine dedicated to the Light of all faiths and to world peace -- is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

POEMS FOR

The Lion's Pride

by Subhadra Jyothi

Of all the families near and wide
The best live in this Lion's Pride.
Though sometimes He roars,
(and often we shiver)
We're staying more peaceful and
flowing, like the river.

We've shed many tears
and dread many fears
Like all human "cubs"
down through the years.
Yet, we welcome this pain
And know it's never in vain...
By our Master Lion's mantra
we'll become like Him -- humane!

We find the courage by sharing together
And the strength to be brave,
facing all kinds of weather.
The lessons, no matter how tedious or s
We're committed to stay
and learn and relearn!

Some of us learn quickly
While others learn slowly;
Some of us feel "high"
While others feel "lowly."

Some of us have bodies that are sickly
While others are quite healthy.
Some vow to live in poverty
While others are quite wealthy.

Some of us are "workaholics"
While others are lazy.
Some of us act mad a lot;
Others are simply crazy!

No matter what our individual style
Master's Light shines in each one
all the while.
We may chant or we may play;

SRI GURUDEV

We may rant or we may pray.
We know "our Lion" is with us
all the Way!
Jai Gurudev! Jai, Jai!

Epic

A Poem by Sarojini Sumner
Dedicated to my Beloved Gurudev

(the search)

reading the wisdom
exploring the practice
envision peace

(the battle)

at war with dark expression
deep grooves in the mind,
Stuck

Alterations?

repression? must seek its resolution
And will rise up from its
Sanctuary.

compulsion? covers up fear of
empty quiet nights.

filling spaces with words, thoughts,
desire.

Never still!

(The Victory)

In the heart-mind of Now
An omniscient view
learned wisdom from Bounty
of Experiences
Acceptance
Contentment
So Still
Guided by Golden Hands
At Peace



Integral Yoga® Magazine

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Divine Life Society

SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.



Healing Others, Healing Yourself

by Sri Swami Satchidananda

By your prayers you can send healing thoughts, courageous vibrations, to others. Prayers are powerful good thoughts. Thoughts come and affect our lives. We say that prayers are heard by God. What does it mean? Not that only because you pray, God becomes sympathetic toward someone and goes out of His way to help that person. That's a false notion. You are not demanding or directing God to do anything. But your healing thoughts go to the person, wherever he is, even if he doesn't know that you are praying for him. They direct him in the proper way and give him more strength, physically and mentally.

By praying for others, you open your own heart. You are showing your concern and expressing your good wishes. At the same time you say, "God, this is what I would like to see happen -- I would like to see her healthy, happy, and peaceful. But if that's not Your will, and if You think that she should still face some suffering a little longer for her benefit, then let it happen. But I am expressing my wish. I feel sorry for her; I feel compassionate."

Think very well, and others also become well. A capable healer can even send his or her prana to another person. You store it up in your system, and then can pass it to someone in need. That is pranic healing. A person who really lives a beautiful life, a perfect life physically and mentally, who is fit and healthy, can accumulate a lot of vital energy. And by thinking, by touching,

by seeing, he or she can pass that prana to others. It's something like a well-charged battery giving some current to a weak one by jumping a little wire. It's possible.

And that's why even devotees, when they want more prana, more energy, communicate with God. By their prayers, they can receive more healing force from God. The Cosmic Energy or the Cosmic Consciousness is God. You can communicate with That. You can draw more of that energy and then pass it on to others.

Even when you pray for yourself, don't ask God to remove the problem, to remove the suffering. Instead pray for the strength to face it. God will give you some anaesthesia and then operate. The operation has to be done, but your prayer acts as an anaesthesia.

When someone knows that many people are praying for him, it gives a hope to the mind. The mind gets hope; then, automatically, the body also changes. Most of the ailments are caused by the mind. When the mind becomes weak, the body also becomes weak. That's even why we send "Get Well" cards. If a patient receives hundreds of "Get Well" cards, she gets encouragement. "Oh, so many people are thinking of me, wishing me well. So I will certainly get well."

Healing and Karma

It's not right to take on someone else's karma. Even if it is possible in a way,

it's not the right thing to do. According to past karma something has happened to this person and he or she is purging it out. That purging causes some suffering. If you take over that karma, you're not allowing him or her to purge it out. And you're interfering with the cosmic law and making a new karma, which you will have to face yourself.

But, at the same time, you can't just close your eyes and say, "Okay, that's his karma. He's suffering; why should I worry about it?" That also is not the right thing to do. If someone comes to you, or if you happen to see someone suffering, explain the karmic law. That will give the person more strength, courage, and confidence. Any kind of suffering can become very mild if only you know the cause.

Take for example the case of an expectant mother. The time has come to deliver the baby, but she doesn't seem to be getting any pain. So she actually goes to the doctor and asks him to bring on the pain. Whereas most people go to the doctor to get rid of the pain, she asks him to induce it. Why? Because she knows the gain behind it. Without this pain, she cannot have the gain.

So the doctor induces the pain. Certainly, it's painful. It's not that easy to deliver a baby. Sometimes in the pain, she may even scream. But behind that screaming, she has a joy, "Oh, I'm going to have a baby." And once the baby is delivered, she immediately forgets all the pain and enjoys the gain.

In a similar way, we all conceive babies, whether we're male or female. When we perform an act, the reaction comes into our system as a baby. And one day, we have to deliver it. So the delivery of the reaction, or the karma, is experienced as suffering. But unless we deliver, we won't be happy. In every case it's like that.

Nobody else is the cause of our karma. We did something, somewhere, sometime, and the reaction has come now. So we are facing it. So when somebody suffers, explain it to her.

When she understands, she will say, "Oh, in that case I have to be brave. I have to accept it." Once she learns to bear it, it becomes very mild. And then of course you can help her to purge it quickly without much discomfort, like a doctor giving a little anaesthesia. Your words, your prayers, and her prayers on your advice will help to make the pain mild. That is the only approach to take. Even if you have the capacity to take on others' karma, you should not do it.

There was a time at the beginning of my spiritual life when I did a lot of healing -- sometimes without even seeing my patient. But at a certain point something dawned in me and said, "You shouldn't be doing any healing through your own projection. You should not think that you are doing anything. Let God's will act through you."

So if you want to remove suffering, do so indirectly and know that this capacity comes from God. Don't even let the person know that you are doing anything to help heal him. Instead, ask him to do something to heal himself. Why should we waste our energy on him if he is not ready to undergo a little discipline? If we heal him now, tomorrow he will get into the same problems that caused the suffering in the first place. He must learn what has brought the suffering. He must recognize his mistakes so he won't repeat them. If somebody comes for help dealing with cancer caused by smoking but won't quit smoking, why should we treat him? The cancer will only come back.

People should face their own karma. It's the best education. If we heal someone who has not learned his lesson, it's like a professor writing an exam for a student who hasn't studied or learned anything. There can be no real promotion. So when someone comes for help, just advise him or her to undergo some healthy disciplines, like asanas and pranayama, and then send your prayers. Then the person will say, "I was advised to do certain things which I did, and I was healed." If you have helped remove

someone's suffering, you did so indirectly. You are safe from your own ego, and that person's discipline has purged the karma, so he or she won't have to repeat the suffering.

Be Your Own Doctor

You can become your own doctor. You don't always need a lot of doctors in your life. There's an old saying, "One doctor, prescription; two doctors, consultation; three doctors, cremation." So let us take good care of ourselves. In Yoga you bring health to yourself by

eating the proper food, taking enough rest, fasting to eliminate all the toxins, and doing the Yoga postures. And of course, the breathing practices are very important. You can heal yourself with fasting, deep breathing, and by directing prana to the affected area.

The object of Yoga is perfect health, happiness, and peace of mind -- and not possession of these sometime after this life, but right here and now. So apply these principles in your life and shine as radiant yogis with all health, strength, and vitality. □



The Great Attainment

Confucius said to Lao Tze, "Today you are at leisure. Pray tell me about perfect Tao."

"Purge your heart by fasting and discipline," answered Lao Tze. "Wash your soul as white as snow. Discard your knowledge. Tao is abstruse and difficult of discussion. I will try, however, to speak to you of its outline.

"Heaven cannot but be high. Earth cannot but be broad. The sun and moon cannot but revolve. All creation cannot but flourish. To do so is their Tao.

"But it is not from extensive study that this may be known, nor by dialectic skill that this may be made clear. The true sage will have none of these. It is in addition without fain, in diminution without loss, that the true sage finds salvation.

"Unfathomable as the sea, wondrously ending only to begin again, in-

forming all creation without being exhausted, the Tao of the perfect one is spontaneous in its operation. That all creation can be informed by it without exhaustion, is its Tao.

"In the Middle Kingdom there are men who recognize neither positive nor negative. They abide between heaven and earth. They act their part as mortals, and then return to the Cause.

"The reality of the formless, the unreality of that which has form -- that is known to all. Those who are on the road to attainment care not for these things, but the people at large discuss them. Attainment implies non-discussion; discussion implies non-attainment. Manifested, Tao has no objective value; hence silence is better than argument. It cannot be translated into speech; better then say nothing at all. This is called the great attainment." □

About God

by Sri Swami Sivananda

You see many stars in the sky at night, but not when the Sun rises. Can you say therefore that there are no stars in the heavens during the day? Because you cannot find God in the days of your ignorance, say not that there is no God. As a lamp does not burn without oil, so a person cannot live without God. The soul enchained is a human being, but when free from the chains, it is the Lord. The Lord Himself is playing in the form of humans. The juggler alone is true, the jugglery is false.

As the cloud covers the Sun, so *maya* hides the deity. When the cloud moves away, the Sun is seen again. When *maya* is removed, God becomes manifest. Souls enmeshed in worldliness cannot resist the temptations of the world to direct their minds to God, even though these things bring upon them a thousand humiliations. Those who wish to attain God or make progress in their devotional practices should particularly guard themselves against the snares of lust and desire for wealth. Otherwise, they will never attain perfection.

The Sun can give heat and light to the whole world, but cannot do so when the clouds shut out his rays. Similarly, as long as egotism veils the heart, the grace of God cannot descend upon a person.

Rain water never stands on high ground, but runs down to the lowest level. So also the mercy of God remains in the hearts of the lowly, but drains off from those of the vain and the proud. A person who is convinced that everything is done by the will of God, feels himself to be a mere tool in God's hands. He is then free from all bondage even in this life. In the kingdom of God, reason, intellect, and learning are of no avail.

There, the dumb speak, the blind see, and the deaf hear. To explain God after merely reading the scriptures is like explaining to someone the city of Benares after merely seeing it on a map. When the grace of the Almighty descends on anyone, he immediately understands his mistakes and knowing this, he does not dispute.

The worshippers of God never get tired of singing His praise. He, for whom you work, will supply you with your necessities. God made provisions for your support before He sent you into this world. Always consider that your family and other worldly concerns are not yours; they are God's, and you are His servant come here to obey His commands. When this idea becomes firm, there remains nothing indeed that a person may call his own.

If you wish to see God, have firm faith in the efficacy of repeating God's name and try to discriminate the real from the unreal. A beggar would be acting very foolishly were he to go to the king's palace and beg for such insignificant things as a gourd or a pumpkin. Similarly, a devotee would be acting foolishly were he to appear at the threshold of the King of Kings and beg for psychic power, neglecting the priceless gift of the knowledge and love of God.

As one can ascend to the top of a house by the help of a ladder, a bamboo, a staircase, or a rope, so also diverse are the ways of approaching God, and every religion in the world shows one of the ways. He who thinks that he is the individual soul with an ego, verily remains that; but he who considers himself to be God, verily becomes God. As one thinks, so does one become. □





Well-Being of Body and Mind

by His Eminence Tai Situ Rinpoche

The reason for all those [Buddhist] sects is quite simple. It is because different levels of individuals received different levels of teachings to help them, and they continued that particular style and it became their particular sect or particular kind of lineage. But all these particular lineages have a very simple belief in common: That is, to refine and purify and develop the mind, one has to apply the right methods and the right kind of discipline that will make it happen.

The practices that involve discipline, physical discipline, deal with causes and conditions that will result in physical negativity. In Buddhism, everything has a cause and condition. It can be an immediate cause and condition, it can be an accumulation of millions of things, but there must be a cause and condition for anything to happen. Therefore, these physical disciplines deal with those causes and conditions of negativity.

There are two ways to overcome

negative physical manifestations. One of them is to dissolve the negative causes and conditions, while the other is to develop positive causes and conditions. It is actually the same thing, like two sides of a coin; but one is heads, and the other is tails. Those physical disciplines, then, are actions such as trying not to perform harmful physical acts against others, and trying not to perform harmful physical acts against yourself as well.

Then, there are also disciplines for the speech, like not to say negative things, and on the positive side, to try to do beneficial things for yourself and others. Now look at these two. When you look at them, they are just two sides of the same coin. If you try to do positive things, you do not have to make two efforts--trying not to do negative things and then trying to do positive things. It's the same thing when you avoid negative things. How will you avoid doing negative things? Anything you do to avoid negative action itself is positive. So in

that way the method of discipline involves the physical and verbal in dealing with the causes and conditions of negative manifestations. And it involves the causes and conditions of positiveness.

Involve the Mind

When you do something physically, you have to involve your mind. You cannot do something positive without involving your mind. You cannot say something positive without involving your mind; therefore, your mind is involved there as well. But there is another method that involves the mind more than the body and the speech, and that is meditation. When I talk about meditation here, what I am referring to is a particular method that involves a special discipline of the mind. It can be just sitting and not following thoughts, or just sitting and thinking of a particular thing. But there are very specific methods of meditation. When it comes to meditation, we don't have to think, "Now I want to meditate, but I don't know what to meditate on or how to meditate." That question does not exist in Buddhism. If you want to meditate there is a meditation method, and you don't have to invent it. Inventing is supposed to be risky, actually, from the Buddhist point of view. In the Buddhist tradition, all the methods of meditation are already prepared; one just has to follow them.

So what happens during meditation? First, the mind must become calm. The reason is that our mind has all the capabilities--capabilities to understand, to think--everything is there, but it is like a precious thing that is locked in a safe. What appears is just a solid unmanageable safe; you don't see what is in there until you open it. In the same way, our mind has all the potentials; but without letting those potentials manifest, there is no guarantee that it will work. Because of that, we make lots of mistakes; we have ignorance and so forth. And worse than that, we are not even helpful to

ourselves most of the time. So the number one step in meditation is to make your mind calm. And because of the calmness, a clarity will happen; calm mind will be clear.

After developing some clarity, then there will be the next method, the continuous method, to use that clarity, implement that clarity, and to develop further clarity.

Ignorance and Wisdom

Let's look into two particular terms: ignorance and wisdom. What do they really mean? Ignorance means that there is no understanding, absence of clarity. But what is wisdom? It is knowing, the absence of not knowing; and it is clarity. Through practice of meditation, you make your mind calm and clear, and you gain wisdom. . . .

We have a saying, "Where is the answer? Where is the answer? The really true answer is in the question." If you are able to phrase your question clearly in your mind, that is the answer. Of course, if you take it literally, certain kinds of questions will not follow that. If you ask me "When were you born?" even if you know how to ask that question with super clarity, it won't answer itself. But most of the important questions, the questions that are related to insight, more advanced questions, they contain the answers. What I am trying to say here is that to develop the clarity of the mind is the most important first step of meditation, which will naturally develop wisdom.

Healthy Mind

An average person might ask how we define a healthy mind. Healthy mind does not mean stubborn mind; many people think that healthy mind means stubborn mind. And in some places that are very liberal, they think healthy mind means the most emotional, sensitive mind--for example, a huge man who can cry just like a kid. That is culture, but it doesn't really mean very much when we talk about a healthy mind.

Anyway, when we talk about the body and the mind and its healthy quality, and also about well-being and all of that, they are all connected; they are definitely connected.

What is well-being? Well-being means a principle. When you have a valid principle, and you center your entire physical, mental, and verbal activities around that principle, then I think that is the definition of well-being.

If you are able to place every single effort that you make, even just to survive, around that principle, then I think you could consider your life very meaningful. That way, everything that you can do has some kind of benefit for yourself and for others, and everything that you do will have less chance of becoming harmful for yourself and for others. That would be a very good beginning. And if you are able to carry on with that kind of well-being, that principle, then you can expect that just by living a normal life, and by doing a little bit of meditation every day, and some kind of study and further exploration into knowledge and wisdom--putting some kind of effort there, but for the rest just living a normal life--you will get great benefit out of it, because your life will be lived with a most valid principle, and everything that you do will be involved with that principle. So my understanding about well-being means living with a valid principle.

Now how do we define that principle? Of course according to each person's state of mind, according to each person's involvement in reality, there will need to be a slight alteration or adjust-

ment, but one principle that always remains is having faith and trust in the truth. Truth is the most important thing, for me. The reason I have faith in Buddhism is because everything that Buddha said is true. So because of that, I have faith and trust in the teachings of the Buddha. That is why I try to do something meaningful, even if most of the time I don't manage, and I have to work hard at it. I do it because that is the truth; to do something meaningful is beneficial, is good; doing something meaningless is harmful and not good. If somebody says a bad word to you, you don't like it, you don't feel good; if somebody cheats you, you don't like it, it doesn't feel good. It's the same for others: if you do something that is not good, people will not feel so good, they will suffer.

So believing in that kind of truth, having faith and trust in that kind of truth, is what I mean by the principle. That principle can become almost spontaneous, so that you try not to do anything that would be harmful to yourself and to others, and try to do everything beneficial, try to be as helpful as possible to yourself and to others. In that way, one can live a life with the most appropriate kind of positive qualities and good will.

Therefore I think it is most important as a Buddhist, or as a person who tries to be a good person, to discover the most essential principle, the most personal and simple, and then proceed from that principle and involve your entire actions and intentions in applying that principle. □

"True children of One Father do not greet one another with smiles and embraces and at the same time harbor grudges and ill feeling, but have an active concern in their hearts for the well-being of one another and make sacrifices for that well-being."

- Meher Baba

The Yogaville Garden

A New Beginning



Reverend Paraman Emenogu (closest to camera), visiting from Nigeria, enjoys a day in the Yogaville garden. Head gardeners Joe and Bharati Gardino are both looking at the camera.

by Joe and Bharati Gardino

During the fall of 1987 and into the winter of 1988, the garden at Yogaville was mostly dormant and full of the healthiest weeds you could ever imagine. However, things were happening on another level.

We had both been public and private school teachers for many years, and we

had bright futures ahead. Joe had recently been offered the principalship of a private school for emotionally disturbed boys. Yet, something just hadn't felt right about our careers for the last year or two.

One evening, sitting in the living room of our Connecticut home, we were

listening to a tape of Sri Gurudev giving a talk. He was commenting that since the Ashram gardener had moved away, no one had come forth "to put their hands in the earth" and develop the garden. That was the turning point for us! As teachers, we had long summer vacations and had both gardened for many years. Although we had only small gardens, because of our association with Gurudev's teachings, we felt confident that we could make the Ashram garden a success.

We made several trips to the Ashram and discussed our plans with Swami Shankarananda, the Ashram president. His direct support and involvement at every step of the way has been instrumental to the growth of the garden.

We drew from all of our resources. Some of these included Joe's several visits to the Nearings' farm and his working at a successful biodynamic farm. Our visits to the Rodale Organic Gardening Research Farm, the New Alchemy Institute, Meadowbrook Herb Farm and many other journeys were very helpful. We also learned a great deal about medicinal herbs from our two-year training program at the Center of the Light, in Marlboro, Massachusetts.

However, the support we received from Gurudev meant everything to us. Once, after we had recently written him a letter outlining our plans, he turned to us at the end of a satsang and said, with great love and humility, "Thank you for your letter. Just call me if there is anything that you need." There was also the time when he came to the garden to pay us a visit during our early stages. When he saw that we were having a problem with the pumps for the irrigation system, he spent an hour and a half fixing them with us. Moreover, the careful and loving advice he gave to us about how to run a business and how to work with the Ashram have served as our guiding principles.

So -- back to the fall of 1987 and the winter of 1988. We had gotten approval

to put in an irrigation system, and we were busy planning and designing. This was all new to us. But with advice from irrigation companies and the selfless help of Mitra Sommerville, we put in a nice system. We remember lying over a muddy ditch on Christmas morning in 1987, setting in some PVC pipe. (We had to meet a deadline to return a machine we had rented.) Swami Shankarananda appeared and jokingly said, "Aha, I've caught you lying down on the job!"

Working with the Earth

In a practical way, we feel the garden should play a central role in any genuine spiritual community. It represents our respect for working with the earth in all her abundance. It challenges us to work in harmony with the many forces and faces of nature -- earth, water, air, sun and moon, the seasons, the insect and animal kingdom, and so much more. Through it all we can put in an honest hard day's work.

It's amazing how most consumers today have come to accept what passes for "fresh food." Many people are still more concerned about washing a little earth and bugs off their produce rather than considering the chemicals that are inside.

In their book *Pesticide Alert*, Laurie Mott and Karen Snyder offer us the following information. Their data was obtained from the Federal Government and the California Department of Food and Agriculture pesticide monitoring program. California supplies the nation with 51% of the fresh vegetables and a significant amount of the country's fresh fruit.

In the research, lettuce was the most frequently tested food. Forty-three different pesticides were detected of the more than sixty chemicals that can be applied to lettuce. Twenty-three different pesticides were found in the broccoli samples of the more than fifty different pesticides the EPA has registered for broccoli. More than one hundred and

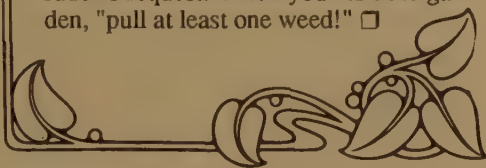
ten pesticides can be applied to apples. Of these, forty-three different pesticides were detected in their research. When the strawberries were tested, sixty percent were found to contain residues of one or more pesticides. In addition, laboratory tests are not able to detect all the chemicals that are in our food. Some pesticide residues can be reduced by washing, while others cannot. The list goes on and on, including data for toxicity levels and various carcinogenic effects.

Every Vegetable is a Gift

Our attitude in the Yogaville garden is that we are not just turning out a "product." Every fruit, vegetable, flower, and herb is a gift. We work in silence so we can listen fully to how Mother Nature wants us to proceed. It is a joy. The positive energy that can be generated in the garden is enormous.

Presently, we have around fifty raised beds, each one is three feet wide and seventy-five feet long. We use no chemical pesticides or fertilizers. Our own compost is made, and the soil is continually replenished with hay mulch. We will have two greenhouses in operation by the upcoming season. We are looking forward to expanding.

Here at Yogaville, we are ever grateful that the garden is an integral part of this blessed environment. The dedicated energy of the many resident and guest karma yogis who work in the garden during their stay is highly valued. We invite everyone to visit the garden. However, beware, you must follow Gurudev's request: When you visit the garden, "pull at least one weed!" □



Substitute Healthful Foods: Ideas for New Vegetarians

by Reverend Bhavani Miller

Many years ago, during a summer of cooking without meat, I had a misconception common to many non-vegetarians and unfortunately to some vegetarians as well. I thought that being a vegetarian meant eating what I had always eaten but simply eliminating the meat. That may make for a meatless diet, but it certainly does not make for a healthy vegetarian. This first experiment only lasted for three months at which point I was more than happy to return to my carnivorous ways.

Several years later, when I changed my diet to vegetarianism again, I did it very differently. Instead of simply eliminating certain foods such as meat, fish, eggs, white flour, and white sugar, I emphasized the many new foods I was adding. As I began to learn to cook with whole grains, pastas and legumes I found that there did not seem to be much room on my plate for the processed, chemicalized foods that I had previously consumed in great abundance. I also found that regular practice

of the Hatha Yoga asanas eliminated the craving for these unbalanced foods.

Sri Gurudev often reminds us of Patanjali's Yoga *sutra*, "When disturbed by negative thoughts, opposite positive ones should be thought of." I like to apply this to diet as, "When disturbed by unhealthy foods, healthful foods should be substituted." So the easiest way to eliminate meat, fish, and eggs from your diet is to learn how to make some delicious dishes with lentils, tofu, and tempeh. The more of these you fit into your menu, the less important meat products become, and they will slowly fall away by themselves.

As I explored my new natural, vegetarian diet my mistakes did not daunt my desire to cultivate healthier eating habits. True, my first pressure-cooked pot of lentils spewed lentil puree all over the kitchen ceiling. (NOTE: Do not try to pressure-cook lentils.) True, my first natural cake looked and tasted like a brick. True, my first batch of homemade granola took two weeks to make and thirty minutes to burn. Luckily, these mistakes were not the end but only the beginning of my adventures in natural foods cooking that continues to this day.

In those days, I still had no general guidelines of how to plan whole meals around my new whole foods diet. Perhaps these suggestions will save new vegetarians a few steps in their evolution to a better and more interesting diet:

- 1) Foods should be vegetarian, of the best quality, close to their natural state, and fresh (not canned or frozen).

- 2) Each main meal should contain complex carbohydrates, protein and vegetables for balance.

Complex carbohydrates include whole grains, potatoes, bread and noodles. Of these, whole grains are generally the best staple.

Protein sources include beans, soy products such as tempeh and tofu, nuts and seeds, and dairy products. Most nuts and dairy foods contain large

amounts of fat, so moderation is suggested here.

Several fresh vegetables should be included in each meal. I always plan for one dark green leafy vegetable and an orange one. Other vegetables like tomatoes, eggplant, zucchini, head lettuce, and yellow squash are nice for variety but have a much lower vitamin content.

- 3) Fruits are a wonderful, light part of a yogic diet. Use raw and cooked fruits in season and dried fruits in moderation. I find that raw fruits are not a good end to a meal. I use them alone or in a cooked dessert.

- 4) Eat according to the seasons and from your geographical area. The best food comes from your own organic backyard garden. Strawberries are best in the spring, apples are best in the fall and winter. Heartier foods will nourish and keep the body warmer in the winter months, while lighter, raw foods will help the body stay cool in the summer.



Here are several simple menus which put this all together. They are geared for my midwest climate for fall, winter or spring meals though I might vary cooking styles or seasoning depending on the weather:

Whole grain corn bread or brown rice
Pinto beans cooked with onions and carrots

Green salad with shredded carrot, cabbage, zucchini, grated cheese (optional)

Baked apple stuffed with a date or some raisins

Barley-lentil soup with herbs

Baked yams

Sauteed onions, mushrooms and kale

(recipe follows)



Brown rice or millet

Baked tofu with ginger, tamari and garlic

Chinese greens (bok choy, Chinese cabbage) steamed or sauteed

Carrots

Almond-rice cookies

As we leave winter, with its heartier cooking behind, the glorious greens of spring beckon. Spring greens are a light, nourishing food, full of vitamins, calcium and *prana*. Because many new vegetarians are not familiar with eating or cooking greens, I offer this delicious recipe:

1 lb Greens (kale, mustard greens, turnip greens, etc.)

1/2 to 1 lb Mushrooms

5 to 10 Scallions

2 to 3 Tbsp Extra-virgin olive oil or unrefined sesame oil

Tamari soy sauce to taste

Clean greens by immersing them in cold water. Remove any yellow leaves and chop into bite-size pieces. Finely chop any stems.

Clean and chop mushrooms into large pieces and mince scallions.

Bring a large pot of water to a rolling boil and drop kale in. Let boil for about five minutes until bright green and tender.

Remove kale and drain. Meanwhile, heat oil in a heavy skillet over moderately high heat. Add mushrooms and saute until brown. Add scallions and drained kale and stir together until flavors blend. Season with a few splashes of tamari soy sauce or seasonal herbs. □

"And all the friars should, like spiritually minded men, diligently show reverence and honor. They should let it be seen that they are happy in God, cheerful and courteous. Everyone who comes to them, friend or foe, robber or thief, must be made welcome."

- St. Francis of Assisi



★ RISHIKESH
★ HARIDWAR

DELHI ★

★ AGRA

JAIPUR ★

★ RAJKOT

BOMBAY ★

★ PUNE

CHETTIPALAYAM

COIMBATORE ★

PALANI ★

COCHIN ★

TRIVANDRUM ★

★ MADRAS

★ TIRUVANNAMALAI

★ PONDICHERRY

★ CHIDAMBARAM

★ TRICHY

★ MADURAI

★ RAMESHWARAM

KANYAKUMARI

Diamond Jubilee

1989 Pilgrimage to India

by Swami Dayananda and Swami Lalitananda

This year, 1989, is very special for devotees of Sri Gurudev Swami Satchidanandaji Maharaj. The 40th anniversary of his initiation into the Holy Order of Sannyas will be celebrated in July, and the 75th anniversary of his birth will be celebrated in December.

Over the past twenty years, six groups of devotees have had the blessing of accompanying Sri Gurudev for a pilgrimage to his birthplace in Chettipalayam, South India, and to various other holy shrines and ashrams where he spent time. This year, in November, a seventh group will have a rare opportunity to accompany Sri Gurudev on pilgrimage, as they trace his life through this holy land, which has given the world so many sages and saints throughout the ages.

In the West, the 75th year is known as the Diamond Jubilee of any auspicious event. Truly, Sri Gurudev has served as a shining diamond of the teachings of Yoga to hundreds of thousands of disciples and devotees around the world. His great living example of the teachings applied in his daily life has given hope to so many. As a tribute of gratitude to Sri Gurudev for all he has given us, we plan to make this year's pilgrimage to India a really special event to mark this great occasion.

The highlight of the pilgrimage will be the visit to Chettipalayam, the holy birthplace of Sri Gurudev. We will be able to go into the home where he was born and lived during the early years of his life. There, so many stories of his

birth and early childhood years read about in his biography come alive in front of our eyes. We will go to the field nearby where he used to walk to collect flowers for morning *puja*, to the well where he floated on his back and recited poetry, and to the location of the hut where he was in seclusion for over a year. As with the past tours, we will have the extraordinary blessing of having Sri Gurudev's presence at his birthplace and nearby places where he spent time during his early years.

Coimbatore is a city close to Chettipalayam where Sri Gurudev went to school. Its climate is so beautifully temperate and one of the few areas of South India that is famed for its mildness. We will stay in a hotel in this city and take excursions to different ashrams and temples made even more special for us because of the beautiful stories from Sri Gurudev's early years.

Sixty miles from Coimbatore is Palani, where Sri Gurudev's parents, Sri Kalyanasundaram and Srimati Velammai, traveled to the ashram of Sri Sadhu Swamigal before Sri Gurudev's birth. Srimati Velammai requested a sacred mantram that would bring forth a spiritual child. This was perhaps the reason, as Sri Gurudev himself has said, that he was later drawn to the holy city of Palani, where he spent several years doing spiritual practices and living with the many saints and sages who abound there.

Sri Gurudev spent time in 1945 at Sri Sadhu Swamigal's ashram. From there, every morning he walked three miles to

the river, returned to the hill and walked once around it for two miles, and then went up 1,000 steps to the top for the pre-dawn service! We plan to visit the ashram of Sri Sadhu Swamigal and follow in Sri Gurudev's footsteps up the great steps of Palani and have the blessing of Lord Muruga. (It is also possible to go up by cable car, for those not wishing to walk.) Thousands of people have been healed of various illnesses just by partaking of the *prasad* (blessed food) which is famous throughout India. The deity of the Palani Temple is so sacred, and so worshipped, that those who are even able to see or touch the garments of one who has been near the sanctum sanctorum feel that enough to bring all the blessings.

Near and around Chettipalayam, we will visit many places of importance where Sri Gurudev spent his early adult years. We will be visiting Perur Temple where, at the age of twenty-four, he was the temple manager. This is the temple where he often decorated the shining image of Lord Nataraja in the middle of the night and spend many hours in deep meditation and prayer. The temple itself has various legends and is of great interest architecturally as well.

Near the Perur Temple is the Perur Tamil College, a great school dedicated to continuing the Tamil language and culture in all its purity and fullness. The college is dedicated to the worship of Lord Siva in the Saivite tradition. We will visit the place where Sri Gurudev, at age seven, gave his first public talk on *ahimsa* (non-violence). Thereafter, as long as he lived in that area, he was a guest speaker at the conference.

In another village is Kowmara Madam. Headed by Sri Sundara Swamigal, it is a spiritual center and temple for the devotees of Lord Muruga. It is a holy place that for many years has been close to Sri Gurudev and his family. As a young boy, Sri Gurudev came here and had the *darshan* (experience of a divine being) of the founding saint, Sri Kandaswami

Swamigal. Sri Sundara Swamigal, the spiritual successor, erected a large hall on the compound and dedicated it to commemorate Sri Gurudev's work in America. This is also the site where the fantastic stone carvings were handcrafted for the LOTUS. Tour members will see many familiar drawings of the sculptures at LOTUS, such as the elephants, on the walls of this ashram. Sri Sundara Swamigal and Sri Shantalinga Ramaswamy Adigal, who directs the Perur Tamil College, were the two sannyasins who represented Hinduism at the Grand Dedication of the LOTUS Temple.

Other places of interest in Sri Gurudev's life we plan to visit:

Sri Ramana Maharshi Ashram - It is located in Tiruvannamalai, a small but holy town with over 100 temples. Sri Gurudev spent time at this ashram, studying with the great Jnana Yogi, Sri Ramana Maharshi. We will have the blessing of entering the room where Sri Ramana Maharshi gave *darshan* to his devotees and will go on walking meditations to Arunachala, the hill where he meditated. The hill is filled with holy vibrations and is thought of as Sri Ramana himself.

Aurobindo Ashram - It is located along the coastline in the lovely French town of Pondicherry. Sri Gurudev visited here and had *darshan* of Sri Aurobindo. We will have a special *darshan* in the room of Sri Aurobindo and the *Samadhi* Shrine in a courtyard nearby. This ashram is also known for its lovely handmade crafts--marbeled paper, shawls, and other lovely items.

Ananda Ashram - Sri Gurudev often visited this ashram of Papa Ramdas and Mother Krishnabai. After more than ten years, we joyfully return to Ananda Ashram for *darshan* of Mother Krishnabai.

The pilgrimage to India by Sri Gurudev's devotees will not be complete without a visit to the Sivananda Ashram Divine Life Society, one of the greatest ashrams in all of India, established by

His Holiness Sri Swami Sivanandaji Maharaj, the guru of our beloved Sri Gurudev. The ashram is located near Rishikesh, in the foothills of the majestic Himalayan mountains, on the banks of the sacred Ganges river. The ashram remains very much as it was at the time when Sri Swami Sivanandaji lived there, and the greatness of his spiritual presence is still strongly felt throughout the ashram.

It was on 10th July 1949, 40 years ago, that Sri Gurudev was initiated into the Holy Order of Sannyas (monkhood) by Sri Swami Sivanandaji Maharaj on the banks of the sacred Ganges River. Sri Swami Chidanandaji, the current President of the Divine Life Society, received sannyas initiation at the same time, and thus, they lovingly refer to each other as "twin brothers." We especially feel blessed to visit the Ashram in this very auspicious year. There will be opportunities for sacred dips in the Ganges, and special *darshan* in the *kutir* of Master Sivanandaji.

A high point of our visit to India is the pilgrimage to the sacred Vasishta Cave north of Rishikesh, where Sri Gurudev often meditated. It was here that he had the light-filled experience described so vividly in his biography. It is also here that Sri Gurudev spent time with the great holy saint Sri Swami Purushottamanandaji Maharaj.

As we travel from one point of India to another, tracing Sri Gurudev's life there, we will have an opportunity to visit many other places of spiritual, historical, and cultural interest.

Another special part of the tour will be to sacred temples along the shoreline of South India. This will enable the pilgrims to rejuvenate themselves by the sea, while gaining the benefits of a spiritual pilgrimage. At the southernmost tip of South India, at Kanyakumari, the famous Swami Vivekananda rock temple is reached by a lovely boat ride. On the beach where the Arabian Sea, Indian Ocean, and Bay of Bengal converge, one can see the rare phenom-



ena of their three different colors of sand in one spot.

Other important visits include: Vadalur, the sacred light temple of the great Saint Ramalingar; Chidambaram to see the awesome 9th Century temple of Lord Nataraja; Father Bede Griffiths's Shanthi Vanam Ashram near Trichy; the famed Meenakshi Temple in Madurai; and to travel up the magnificent coastline of Kerala State through Trivandrum and Cochin. Cochin is well known for its port and also for Kathakali dancing which depicts stories from the *Mahabharata* and *Ramayana*.

There will be a few days' stay in larger cities such as Delhi, Bombay, and Madras for sightseeing and shopping excursions. A new feature will be added this year--a visit to Jaipur in Rajasthan, to see the famous Pink Palace and to see a part of India not visited by our previous groups. This area is renowned for its artistic culture, so well represented in

the Festival of India which came to the U.S. in 1985.

Near Bombay, we may have an opportunity to visit a branch of the Divine Life Society in Virnagar, close to Rajkot in Gujarat State, and to go to Sadhuwaswami Mission in Pune, and the site of spiritual master Meher Baba's tomb and former ashram in Meherabad.

In touring the many holy Hindu temples, particularly in South India, a certain vibration is imbibed by the devotees and lives forever in their memories. The chanting, the devotional *aratis*, and aroma of the sacred holy ash all help the devotees experience the living presence and feel the particular vibration emanating from each god and goddess.

The Indian hospitality experienced by members of past pilgrimages is never forgotten. The love and warmth with which Sri Gurudev and his devotees are received is unparalleled. It also gives the western devotees an intimate

experience of home-cooked Indian meals, culture, and family life that the average tourist never sees.

Seeing Sri Gurudev in India is a rare and unique privilege. The love, devotion, and appreciation of his Indian devotees is a great inspiration and example to all. While we have attempted to outline the outer pilgrimage for you, it is not possible to put into words the experience that takes place within--unique to each person. We wish to express our deepest gratitude to our beloved Sri Gurudev for granting this rare blessing and privilege to us all--the opportunity to celebrate the 75th Diamond Jubilee of his holy birth on this upcoming pilgrimage.

Anyone wishing to join this pilgrimage to India, may write:
Swami Dayananda,
1989 Tour Coordinator,
Satchidananda Ashram-Yogaville,
Buckingham, VA 23921. □

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A Butterfly Flies Free

In Memoriam—Gandhi Bond



Sri Gurudev and Gandhi Bond.

Gandhi Bond, loving devotee of Sri Gurudev, beloved brother and friend of the Integral Yoga sangha, left the body on 21 January, 1989.

Over the years, Sri Gurudev often called Gandhi his "butterfly." Perhaps it was because of Gandhi's light and fun-filled spirit. Wherever he served, he brought a brightness and sweetness with him. His open and joyful loving presence was always a welcome treat.

He first joined the New Jersey Integral Yoga Institute, then served as ex-

ecutive secretary there. For many years, Gandhi headed OSG, Office of Sri Gurudev--once the name for the coordinating office for all Integral Yoga centers. After a while Gandhi went on to his own entrepreneurial ventures, living in Hawaii and California. Still, he kept his connection with Sri Gurudev over those years.

We know that this bright and beautiful soul is dancing freely, joyously--no longer confined by the body. At the same time, we will deeply miss his delightful presence among us. □



Mary Was Her Name

by Joan Metzner, M.M.

Beyond thoughts, as we note them,
Beyond feelings as we express them
Beyond explanations as we give them
shines an Eternal Self. . .

Before earth came to be
I walked with my Creator
hand in hand

over misty mountains
through singing forests
circling endless skies
not as we know them
but as they were
before moons marked time.

All creation joined
with the Creator
in joyous harmony
of Mind and Spirit.

One "Day"
(I know not why or how)
I fell from Grace
I lost faith in my own blessedness
and fell asleep for what seemed
a very long time. . .

A world formed
where lands were divided
from lands
seas, from seas,
planet from planet
body from body.

A world of hate and fear
rage and grief developed.
It became old
and it grew stale.

There came into this world
a young woman,
a woman who started
a reversal,
a 365 degree revolution
back to our beginnings.

She signified the hope
of a grand opening of
our eyes
to Light and Truth.
The world had received
a promise of fresh life.

Some spoke of her as pious
(like a church statue perhaps)
but I conceived of her
as strong and honest,
bold, fun-loving and just.

Her name was Mary.

She was no stranger to the
rage of the world.
But her faith brought her
to glory
and with her
all who were to follow her way,
"saint" and "sinner."

One morning
she heard the word
of greeting,
"Hail, full of Grace."

The Scriptures say
"she was disturbed."
- a slight anxiety
or
- an agonizing breakthrough
to faith,
faith to believe in
the Grace of favor
of God
which was never gone
which would never leave.

She questioned
she spoke up
she cleared the air
That was her way.

She knew of the fickleness
of society,
the price of nonconformity,
the rage of a crowd
cruel with expectation
and fear of anything
outside what the law prescribed
and custom dictated.

She said "Yes.
She accepted as true
the approval and favor of God
and with that
the conception of a Christ life
beating at the essence
of her existence.

She made the LEAP of faith
which reversed the FALL from faith.
And with her "Yes," a leaping world.

Elizabeth began the story
of those who found
their forebearer irresistible
- her joy contagious -
And at her greeting,
the babe within her womb
leapt for joy.
She saw the beginnings
of a return to Grace
which had never left us.

And now her story weaves
through mine,
her faith nourishes my own
and her laughter draws forth
from me
the wit I never knew I had.

In her eyes and in her heart
the stale world reached
a turning point.

She saw a fresh earth,
a world blessed with the
"Yes"
she brought to it.

The original leap
outdistanced
the original fall.

I find in my sister,
Mary,
the courage I need
to act slightly
out of character,
to clear out the stale air
and welcome freshness
to fill my universe.

I find in my sister,
Mary,
a strong woman of faith
who could love
because she could hate
who could laugh
because she could cry
who could dance and sing
because one day
she leapt and cried out
"Yes" to a waiting world.

Integral Yoga Highlights

Sri Gurudev's schedule continues to be an extremely busy one, and more and more requests come in for presentations and programs featuring his teachings. So, over the past several years, some of Gurudev's senior disciples have been asked to attend various activities around the world, representing their spiritual master and Integral Yoga.

In this issue of Integral Yoga magazine, we begin a new feature. Integral Yoga Highlights will be a spotlight on senior disciples giving programs and talks as shining ambassadors of the great teachings of Sri Swami Satchidananda.

Special note: As this issue of the magazine goes to press, we are just receiving the most updated reports of the latest programs with Sri Gurudev. Our readers can look forward to reading these in Day by Day with Sri Gurudev in the next issue of Integral Yoga magazine.



Swami Vidyananda

Swami Vidyananda joined Sri Gurudev in Engelberg, Switzerland in August 1988 for the retreat organized by Integral Yoga France. She was in charge of the children's program; and thirteen children, ages six to fourteen, joined her every morning for a program of Hatha Yoga, followed by *kirtan*, and stories. They read the *Ramayana* in French and fell in love with Lord Rama, Sita, Lakshman and Hanuman.

This year, Vidyanandaji was invited by Mr. Gerard Blitz to be a member of the team of Yoga teachers who organized the "Week of Zinal." So she went to Zinal prior to the program and spent several days preparing the written translations that were needed for this international gathering. She was also invited by Carlos Fiel to give a class on pranayama and visualization to a group of Spanish yogis who were having a seminar in Zinal prior to the main event. When she came for the class, her translator somehow didn't arrive, so Vidyanandaji gave her first-ever class in Spanish! The students enjoyed it so much that they invited her to come to Spain after Zinal.

During the Zinal week, Vidyananda translated lectures for Sri Gurudev, Sri Swami Chidananda, Mr. Blitz, Swami Yogamudrananda, and translated written transcripts for the organizing team.

Following the Zinal programs, Vidyanandaji was invited to go to Tours, France by Ambika Berthias, a senior IYI teacher. Vidyananda gave a public lecture on "Why Spiritual Practice?" which was attended by ninety

people. The following day the lecture was broadcast on the radio and received a nice response.

Ambika organized a weekend retreat for twenty-five people and utilized Vidyananda's teaching and lecturing skills. Following the retreat, Vidyanandaji gave workshops on "Healing the Child Within Through Yoga"--including meditation and visualization and the practice of Bhakti Yoga to uplift and unblock the emotions.

Ambika had been training several of her senior students to teach Hatha Yoga. After the weekend retreat, these students met with Vidyananda for a question and answer satsang in Ambika's home. It was an inspiring evening for the the "TT's" (Teacher Trainees) and for Vidyananda. Ambika and her students are doing wonderful work spreading the teachings in central France.

From Tours, Vidyananda took the train south to San Sebastian, Spain, to keep her *rendezvous* with the Spanish yogis. She was hosted by Goyita Zubilaga-Traola and her husband Luis Manuel. During her stay, she met with many of the Yoga teachers of San Sebastian and spoke about the Ashram in Virginia. She also gave a satsang to Goyita's Women's Yoga Society. Both of these satsangs were in Spanish, to Vidyanandaji's surprise--she doesn't have much confidence in her ability to speak Spanish. Afterward, she explained that God provided the vocabulary. She also visited with Ramana Hernandez, who lived in our Ashram in Connecticut for several years and who now is teaching Yoga and Zen in Spain. The Spanish were wonderful hosts, and the greatness of Yoga is being made known through their dynamic teachers.



Swami Nischalananda

Last May, Swami Nischalananda was invited to go to England, and Scotland and parts of Portugal. Southern Portugal is extremely beautiful--warm and right in the Mediterranean. There are many people from northern Europe who got

tired of the cold, rain, snow, and gray weather and moved to southern Portugal. Consequently, when Nischalananda arrived for the seminar, she was surprised to find that most of the people were northern European rather than Portuguese.

In Lisbon, where she traveled to conduct a weekend retreat, Nischalanandaji met many native Portuguese people. She was impressed by the gentle simplicity of the Portuguese--even though they were quite sophisticated. "The most wonderful thing they can do for you is to smile at you," Nischalananda said. "If they feel that they've done anything to please you, it makes them so happy. Even in the restaurants, all the serving people are so happy, and they just want to make you happy. They want to do everything they can to serve you. It's very, very inspiring. It really showed that Karma Yoga feeling of the people."

The Portuguese were evidently inspired by the program, and they soon asked to have an Integral Yoga Teacher

Training program in their country. This was especially encouraged by the northern Europeans, who felt that March would be a wonderful time to leave northern Europe and be in a beautiful, sunny climate. In England, too, people were very interested in such a course--particularly in March, when the English weather is not the best. (That Teacher Training program has had enthusiastic response and is taking place this March.)

From Portugal Nischalananda traveled to England--giving programs in Manchester and Norwich--and then went on to Scotland. From Edinburgh, the main place she gave programs in Scotland, Nischalanandaji was able to travel to Findhorn and enjoy the beautiful community founded by Peter and Eileen Cady. Nischalananda loved meeting the wonderful people of Findhorn. They all wanted to know about Yogaville. Some of them had actually visited the Ashram, and many fondly remembered Sri Gurudev from his visit to Findhorn a few years.

The main purpose for Nischalananda's trip to Scotland was to attend the annual meeting of the Scottish Yoga Teachers Federation. About 150 yoga teachers from Scotland get together every year for a weekend conference. They invite different teachers to come and speak to them about a variety of subjects related to yoga. This year they had chosen to invite one of Sri Gurudev's senior students, Nischalananda. She was impressed by the many people who have been studying Yoga for years and have a sincere interest to deepen those studies.

In the fall, Nischalananda joined other devotees and Sri Gurudev for conferences in England and Switzerland, reported in the last issue of Integral Yoga. From there, she went on to programs in Dusseldorf, Germany. She conducted a weekend Bhagavad Gita workshop for a group of teachers trained by a wonderful teacher and

devotee of Gurudev, Frederick Schultz Raffle.

In recalling the programs in Germany, Nischalanandaji commented that, once again--as so often happens when she travels--she was moved by the way people can communicate so much to one another even when they don't speak the same language. Although there is always a translator for the talks and workshops themselves, she often finds herself interacting with the people of a particular country without an interpreter present. Frederick Raffle's wife lovingly prepared the meals during the weekend program. Nischalananda experienced such a wonderful and loving communication with this wonderful person, in spite of the fact that they didn't understand each other's words. Mrs. Raffle expressed her care and concern and warm hospitality again and again. Hearts always understand each other much more quickly than heads.

Next on the itinerary was a weekend in Belgium on the North Sea. There forty-five people gathered to experience the yogic teachings--in French, Flemish, German, and English.

Nischalanandaji went on to programs in France and then, for the second time, to Hungary. From her first trip to Hungary, a year ago, to the most recent one Nischalananda noticed such a difference in the openness of the government. Last year it was against the law for more than ten people to have an unauthorized gathering, and a speaker could not mention God. This year, they were allowed to have free and open meetings, and Nischalananda was allowed to speak openly and publicly about God. While most of the programs last year were in private homes, most of them this year were in a university auditorium. Between 200 and 300 people attended each night, all of them very keen to learn and absorb these great, universal teachings. Even after the two hour talk, the audience members would stay to ask one to two hours of questions. Recently, some of

the Hungarians have been working to set up a series of programs in their country with Sri Gurudev.

"Each time you go to teach one of these programs," Nischalanandaji com-

mented after her return to Yogaville, "you get such a feeling of family. When you leave you don't leave that feeling behind; it just stays with you from one place to another." □

Harmony in the Home

by Shuchi Wadhams

There is the aspect of harmony in the house we live in, and harmony in the aspect of our own body as the home our soul lives in while we are on earth.

Either way, harmony is a quality we were born with as part of ourselves. Harmony is not something we strive to acquire. If we always followed our conscience, acting for the highest good, we would always be enjoying our state of harmony -- feeling good, contented in our relationships, and our daily living circumstances.

As we enjoy our state of harmony, those around us get in touch with their own harmonious feelings.

What we are, we reflect outwardly. Others feel the harmony and are re-inspired about that aspect of themselves, eventually living from that state, also.

We learn by example, then become the example!

To maintain the awareness of harmony amongst all members of the

home, someone must first manifest harmony. This is the parents' role for their children's benefit. Children learn about and experience their own personal harmony in a harmoniously run home and, in turn, they become examples for their friends and others. The awareness of harmony is awakened in many, as a candle flame ignites innumerable wicks -- their lights becoming just as bright as the first flame!

To become aware of our personal harmony first requires house cleaning -- body and mind. A clean clear crystal reflects light brilliantly. When we become clear-sighted and pure of heart, we reflect the light of wisdom, the eternal love of our soul. Others are drawn to that brightness and purified by that light of harmony as they let fall the mind barriers which have been hiding their own light. All will eventually shine beautifully -- each in perfect harmony within themselves and in interrelations with family, friends and the creation! □

*Realize the harmony
In the home
Of your soul
Always...*



"Even if you have the capacity to take on others' karma, you should not do it."
-Sri Gurudev

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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is to realize the Universal Truth, to express the spiritual unity behind all the diversities in the entire creation, and to live as members of the one universal family. To accomplish this goal, maintain your natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Sri Swami Satishchandra
Bi